anarchy arose were no sin, nor were the actions to which they led a crime. The objection was purely practical: the state of nature was to no one's interest, for the weakest was strong enough to kill the strongest. The solution could only be found by every individual surrendering his right to do what he liked, and contenting himself with so much liberty as he would allow others against himself. If others declined to abandon their right there is no reason for him to part with his own. His right, therefore, should not be blindly thrown away but deliberately transferred. Competing personal rights had to give place to impersonal law. Yet no laws could be made till it was agreed who should make • them.

At this point we pass to Part n, entitled " Of Commonwealth," which foirms the kernel of the book and enshrines Hobbes's legacy to the world. Men love not only their own liberty but dominion over others, and in both directions they need to be restrained. Only thus can they escape from that miserable condition of war arising from their natural passions, when there is no visible power to tie them by fear of punishment to the performance of their covenants. " For the laws of nature, as justice, equity, modesty, mercy, and in sum doing to others as we would be done to, of themselves, without the terror of some power to cause them to be observed, are contrary to our natural passions, that carry us to partiality, pride, revenge and the like. And covenants without the sword are but words." The only salvation is to confer all their power upon one man or one assembly, and to submit their wills to his judgment. " It is as if every man should say to every other man : I authorize and give up my right of governing myself to this man, or this assembly of men, on this condition, that thou give up thy right to him and authorize all

his actions in like manner." When the multitude is thus united in one person we have a commonwealth. " This is the origin of that Great Leviathan, that mortal god, to which we owe, under the immortal God, our peace and defence. Clad in this authority given him by every man in the community, he possesses such strength that, by fear thereof, he can perform the wills of them all to peace at home and defence against enemies abroad." This exalted person is called the sovereign and everyone else is his subject. A minority is as much bound to obedience as the majority which voted die choice. For he who declines forfeits his right to protection, is left in the condi-